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The Occult Digest

A Monthly for Everybody

OCTOBER 1925

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DR. B. J. PALMER'S Message to the World

Innate Intelligence in The Philosophy of CHIROPRACTIC *Its Occult Significance*

IT IS impossible to expound, within the confines of a brief article, the entire philosophy of Chiropractic.

We can, however, attempt to convey to the lay mind something of the principles upon which this comparatively new science rests.

In this day of advanced thought and ideas, it would be foolish to say that any science has more than scratched the surface of ultimate possibilities. The alleged "follies" of yesterday have become "knowledge" of today. The ocean greyhounds, steam monsters on wheels, automobiles, airplanes, electricity and the thousands of appliances linked therewith, the telegraph, the telephone, and radio, are all realities today because a few minds of yesterday dared to ignore the scoffs and jeers of their contemporaries, who lacked vision and genius.

Chiropractic has not escaped the "stones and thorns" usually awaiting the new and different. Dreams and theories become realities when the brain of man weaves his thoughts into a carpet of "proven actuality." The pattern may be changed, the product improved, but only after the basic principles have been sought out and established beyond the realm of fancy.

Each new day brings forth investigations, and these reveal new ideas, and as these new ideas are put into practice those that stand the test of time are retained. Nature does not countenance a "standing-still" period. We must go onward and upward, or else go downward and backward. We must progress, or retrograde. It does not become any man to reject what another has presented until the latter's claims have been weighed carefully, tried faithfully and justly, and found wanting.

Universal Intelligence

IN a consideration of the philosophy of Chiropractic we must study the *integer*, or life in its entirety, in its integrity. There is life, therefore there must be a source of life. We are not concerned as to what this source of life be called, for no one can deny that there is this source. The very foundation of Chiropractic philosophy is the acknowledgment of an intelligence which exists everywhere. Man has tried to solve the phenomenon of life. But, everywhere, we come face to face with the fact that there must be a cause before there can be an effect. There must be a Universal Intelligence. This intelligence is unseen, but the expression or manifestation is seen everywhere in the universe. The radio spark-wave leaping through thousands of miles of space is unseen, yet men do not deny its being, for a properly attuned wire makes manifest its existence.

Chiropractic does not reject all other philosophies. Instead, it takes what it finds of truth in other philosophies and makes use of it. The two systems of reasoning—the *a priori*, which infers effects from known

causes, and the *a posteriori*, which infers causes from observed effects—have been in use a long time, but, while the systems are right, their application has not led investigators to a discovery of the cause of incoordination in the body. Why these mistakes should be made with respect to pathological conditions in the body when they have not been made in considerations outside the body, I cannot tell.

When we find an abnormal condition (an effect) in the body, Chiropractic procedure is from effect to cause, and this leads back to the causative subluxation in the spinal column. A subluxation in the spinal column is a vertebra of the backbone out of perfect alignment. This imperfect alignment causes cord pressures, or pressure on nerves leading from the backbone to all parts of the body, and creates what is chiropractically termed, disease. Incoming and outgoing impulses are necessarily affected by such subluxations. The incoming impulses are termed "afferent" and the outgoing "efferent."

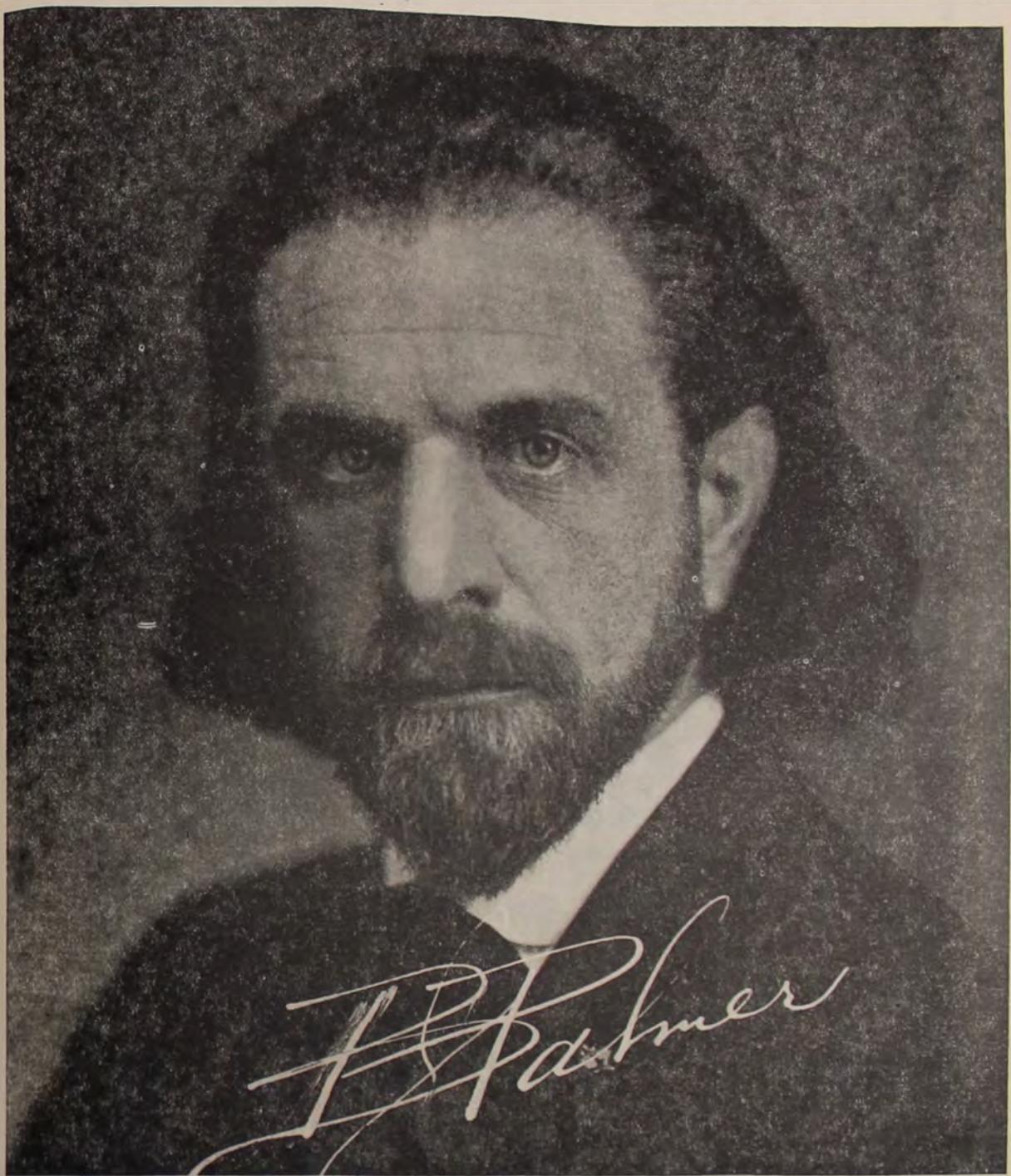
There are certain laws at work in the universe, but there is, apparently, more at work than the laws of chemistry and physics. I might say at this point that there are certain truths which we perceive intuitively and which cannot be perceived in any other way. For example: The infinity of space we perceive by intuition, we accept the fact because of our inability to do otherwise; it is impossible for the finite mind to conceive of any limits to space; we can not think of a place where space does not exist; therefore, we believe in the infinity of space because we cannot disbelieve it. The same is true with time; we cannot conceive of a condition where time will not be a factor. Neither of these facts can be demonstrated by any scientific tests; they are, however, everywhere accepted as self-evident and necessary truths. It is equally impossible for us to imagine any change or effect without a cause producing it. This is not only "evident" but "self-evident," and in reality there is nothing we are absolutely certain of except those things which are based on self-evident and necessary truths.

Innate Intelligence

IN a consideration of Innate Intelligence it is as unnecessary for us to attempt to define life fully as it is for those who study physics to fully explain and define matter. Psychology makes a study of the phenomenon of mind. Chiropractic philosophy studies the complete manifestation of life, and attempts to go back of the expression to a study of *that which is expressing itself*, considering what might be termed the "essence" as well as "attributes" of Innate Intelligence.

We apply the term Innate Intelligence to life within the body. As we are unable to define "Life," so is Innate Intelligence beyond the power of complete defini-

Through the Pages of THE OCCULT DIGEST



¶B. J. PALMER, *The Fountain Head of Chiropractic*

tion. Philosophically, man may be considered as a duality. Anatomically, no such division exists. Chiropractically, we have an *innate man* and an *educated man*, and we divide *Innate Intelligence* into *innate mind* and *educated mind*. Innate Intelligence is the supreme ruler in the body.

We have already acknowledged Universal Intelligence as being the source of life, so we will now consider

only our relationship with this intelligence on the physical plane of expression. The relationship between Innate Intelligence and Universal Intelligence can be better visualized by picturing Universal Intelligence as the sun, and Innate Intelligence as the sunbeam. The sunbeam is not a part of the sun, neither is it apart from the sun. Yet we cannot think of the sun without

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Philosophy of Chiropractic [Continued from page 17]

sunbeams and there could be no sunbeams without the sun. Therefore, we cannot think of Universal Intelligence without Innate Intelligence. There would be no Innate Intelligence if there was no Universal Intelligence. The Universal Intelligence would not be what it is without the Innate. The sun is the source; the sunbeam, semi-source. Universal Intelligence is source; Innate, semi-source.

The brain is the medium through which the Innate Intelligence is expressed. The educated brain is the mirror and education is the reflection. If the mirror be imperfect, the reflection will be imperfect. The folly of endeavoring to repair the reflection by substitution or other method, is apparent. It is quite evident, however, that if the mirror is corrected, the reflection is changed accordingly. Innate Intelligence is sometimes spoken of as a segment of Universal Intelligence; also, as an endowment from Universal Intelligence.

Theology teaches that "God breathed into man the breath of life and he became a living soul." Hence, this "breath of life," being God's breath, the life in man would answer in kind to that of the divine. The Innate Intelligence being an endowment from Universal Intelligence, it is of necessity, in kind, the same as Universal Intelligence. Thus, the Innate Intelligence (the life within the body) is perfect. The reflection may be imperfect, due to an imperfect reflector. The expression of Innate Intelligence may be imperfect, due to imperfections of the material through which the expression takes place.

The expression of Innate Intelligence through the innate functions of the body is always perfect *when the path of the cycle is unobstructed* and surrounding conditions are right. No amount of education will enable the Innate Intelligence to more perfectly carry on the metabolism of the body. The organs of the newborn child function as perfectly as do the organs of the adult; the stomach digests the food, the blood carries the oxygen, the liver secretes the bile, the excretory organs work regularly, all without the aid of the educated mind. These functions are called *involuntary* functions. They are involuntary to educated mind, but voluntary to *Innate Intelligence*. Educated mind has to do with the so-called voluntary functions of the body, and has control over only a small portion of the body compared with what Innate Intelligence controls. It is through that portion of the brain known as "educated brain" that we become consciously cognizant of things external. Educationally, we do not appreciate the greatness of Innate Intelligence. We would all find it profitable to "counsel with our other self." For this inner self is, I believe, endeavoring to transmit greater thoughts to the educated mind, if we were educationally capable of receiving them. Is it not true that you have at times seen a great something standing as it were in the eyes of some silent man, and it appeared as though some intellect back of the individual was revealing, in a single flash, what the tongue could not speak in a life-time? And haven't you even at times, in your own experience, seemed to grasp ideas that you could not express in words, and at such times sensed an intellectual uplift? Our deepest aspirations unfold only when in meditation or, we might say, when we are in "counsel with the other half of self."

Educationally we can not influence the

Innate Intelligence in the work of the body except by obstructing the path of the cycle. The innate functions are performed regardless of our educated intelligence, and when we do interfere with the expression of the Innate by obstructing the cycle, the Innate is not slow in letting us know. Very early in life we learn that the Innate's voice is, indeed, a "still, small voice," and that she continues to quietly whisper regardless of the thundering of education. Hunger and fatigue are the call for nutrition and warning against overtaxing the body, and if this warning is ignored, great damage is done to the tissue cells. Pain is the Innate calling for help because of some abnormal condition existing in the tissue cells.

The innate mind working through the innate brain has to do with the general metabolic processes of the body. We say life is expressed in cyclic form through the physical. The immaterial flows through the material, and with this flowing of the immaterial we have also a flowing of the material. I mean by this that there is a constant change in the physical, or the tissue, through which cycles are performed. In case of traumatism when bones are broken or tissues bruised or destroyed, it is the innate mind that oversees the repairing of the fracture, sends out osseous cells, makes osseous material, places it properly, unites the segments, and if necessary builds up and strengthens the part with exostosis. The Innate has control over the nine primary functions, but educationally we have no control over these functions.

The innate mind works just the same whether we are asleep or awake, conscious or unconscious; the organs perform their functions just the same; the heart beats, respiration goes on, food is being assimilated, and mental impulses are sent out to all parts. The innate mind interprets all vibrations received by the tissue cell, reasoning upon the vibrations received and judging as to their worth and value.

The educated mind receives impressions through the five senses, becomes cognizant of the external world and gains knowledge by the reasoning of the mind and the interpretations placed upon these impressions. Educationally we cannot in any way teach the Innate how to run the body or how to improve upon present methods. But the educated mind must receive its impulses from the Innate before there can be an expression of educated mind. So we see man as a duality, with two reasoning faculties—innate mind and educated mind—and these two taken together constitute the step known as "mental" in the normal complete cycle.

Innate Mind—Educated Mind

We are conscious only of the working of the Innate through the educated brain. Mind is defined by Webster as "that which feels, perceives, wills, thinks, the sum total of the conscious state of any individual." We "think" not with the brain, but *through* the brain. Mind is the operation of Innate Intelligence through the brain cells. The innate mind is the operation of the Innate Intelligence through the innate brain. The educated mind is the operation of the Innate Intelligence through the educated brain, the result of which enters into consciousness.

In psychology we are presumed to study the phenomena of mind. It matters not what our conception be with respect to this manifestation, the phenomena remain the same. I may get the idea that poison

introduced into my body will do no harm, THE Philosophy of Chiropract—Contin but no matter what my thought may be along this line, nevertheless, if I take the poison into my body, the tissues will be affected thereby, and the expression of life likewise interfered with.

The study of Chiropractic will give a clearer understanding of the things claimed by psychologists, but we must of necessity substitute some of the chiropractic terms for those previously used. For instance, in place of term mind, I prefer our term Innate Intelligence, for, to me, we have resident in the body only one Intelligence, but we have two minds—innate and educated. The Innate Intelligence is independent of the physical brain; the mind is the manifestation of the intelligence in the brain. The term "mental" in our normal complete cycle refers to the mind, which includes the innate and the educated minds. We do not have "mind" except in connection with the physical. But, you say, is not "memory" an attribute of the mind? I say, no; it is an attribute of Innate Intelligence, but the manifestation is through the physical, for we have no manifestation of "memory" except in consciousness, and this is purely a proposition of the educated mind, which is a manifestation of the Innate Intelligence through a portion of the brain that we are conscious of. We are not conscious of the working of the innate mind which controls all the innate functions of all organs of the body, yet there is, beyond question of doubt, a process of reasoning going on all the time that is far more accurate than the laborious reasoning of the inferior mind, the educated. This is evident from the intelligent processes which are carried on within the body and the admirable adaptability which we find the body to possess.

In psychology the terms conscious mind and subconscious mind are used. These are terms to which I object, unless properly defined. We may say the conscious mind of psychology refers to the same thing as the educated mind of Chiropractic Philosophy, and the subconscious mind to the Innate Intelligence of Chiropractic.

Now, if the "subconscious mind" means that innate mind is inferior to the educated mind, I not only object to the expression, but refuse to so use it; but if it is used in the sense that the educated mind is not cognizant of all the actions of Innate Intelligence, then I do not object to the term. There is no question but that the innate mind is superior to the educated mind.

Psychology is defined in many ways. It is said to be a study of the mind. At one time it was considered as the science of the soul, but today possibly the most popular definition is that psychology is the "science of consciousness." Then, after all, that which psychologists study is the *manifestation* and not *that which is manifesting itself*, but even then they are not considering all the manifestations. They are really considering the most imperfect manifestation, while if we push our investigations into that unsurveyed realm and study the manifestations of the perfect intelligence, we will find even greater rewards for the labor expended than when we narrow our observations down to a consideration of only the educated mind.

Do not understand me as not appreciating the value of consciousness, but I would not have us overlook the greatness of that other self, which goes on never making a mistake, always perfect in its reasoning and right in its conclusions

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Philosophy of Chiropractic

[Continued from page 31]

whether we are awake or asleep, conscious or unconscious.

The study of psychology is good but not broad enough. Our field should include more than a mere study of consciousness. Chiropractic Philosophy considers more than this in its entirety. Consciousness is the power of the mind by which it knows its own act and state; it is that distinctive characteristic of the mind whereby it not only acts, but knows that it acts; it not only knows, but is aware of the fact; it not only feels, but knows that it feels; it not only wills, but realizes and analyzes the process and reaches conclusions as to the strength of the will.

We look about us at the universe of matter. We are awed into silence at the immensity of the earth; then we turn to the tiny flower and we marvel at its perfection, but whether we study a universe or a blade of grass, we find operating, everywhere, universal law, which bespeaks intelligence. But we are prone to deny matter the property of consciousness. The sun is great, but it never had a thought or put forth a volition. The mountains are grand, but there is no consciousness in the mountain. The flowers are beautiful and brighten our lives and sweeten the air with their perfume, but there is no soul in the flower. We stand and view the beautiful landscape, yet when we analyze it, we consider there is no feeling in the landscape. The ocean rolls high its great billows in response to the mighty wind, but there is no mind in the rolling deep, yet in man there is heart, soul, feeling, thought and love, and we are conscious of these things.

It is very difficult to define consciousness, for we recognize things by comparison and come to understand things only as we are able to analyze them. There is nothing to which we can liken consciousness or with which we can compare it, and if we did not possess consciousness, no amount of defining or explaining would enable us to understand it, for we can define it only in terms of itself.

WE must speculate when we get into the realm of the Innate to discover the laws governing the reasoning of this superior mind. Psychologists say we dream or suddenly think of a solution, and attribute this to unconscious brain activity toward a given end. The brain is but nervous tissue; how can this tissue act except it be acted upon? The truth is, there is an intelligence greater than the educated mind back of such phenomena, and in such cases of so-called dreams, it is but the complete ideation being flashed from the Innate to the educated mind at the moment of waking, when the educated mind is in a most receptive mood and capable of receiving this intelligence from the Innate. We may retire at night with a desire to awaken at a certain time, and we awaken at that exact time.

Life exists in the abstract before it is expressed in the physical, and the objective first exists in the subjective. The greatest success is attained by those who first form definite ideas of what they are going to do, taking counsel with the "inner self," visualizing a definite program to be followed, and then exert every effort to hold fast to those plans, and keep steadfast in the purpose of reaching the goal desired.

The breath of the Innate may be as "the voice of one crying in the wilderness," but to those who heed its prompting comes greater knowledge and understanding.



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